

¶ The true and
 perfect copie of a godly
 Sermon, preached in the
 Minster at Lincolne, by
 the reuerend Father in
 God, Thomas L. Bishop
 of Lincolne the. 28. of
 August. ANNO.
 1575.



¶ Imprinted at
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 Middleton for Rafe
 Newberie, dwelling in
 Fleetstreete a little a-
 boue the Con-
 dite.

To the Reader.

WHē I perceiued the earnest good will of some, vvich tooke paines very busilie to get this sermon so exquisitely penned, as it vvas pithilie spokē, & had therewithal had the view of the halfe (& as it vv ere the mai-med copie) of the same more zealously then skilfully collected: I (into vv hose handes by the meanes of a friende this true and perfecte copie came) thought my selte to be blame vv orthie, if I should denie to further the honest desire of welmeaning christians. The excellencie of the thing made manie men to request it, and the desire of many made me to print it, hoping that among manie some vv il take profite by it. fare vv ell.



**A Sermon no lesse
godly then necessarie, preached
in the Minster at Lincolne by the
reuerende Father, Thomas Cooper, Bys
shoppe of Lincolne on the xxviii. day
of August, 1575. Treating on the xvi.**

Chapter of Matchewe verse,

26.27. as followeth.



*Vid prodest homini
si totum Mundum
lucratus fuerit &
anime sue iacturam
&c. The last day
(dearely beloued)
you heards how*

sweetly gently and louingly our saue
our Christ spake vnto vs, & with most
tender and kinde heart called vs to fol
low him, and assured vs to haue care **John. 14. 15.**
of our saluation. If you love me (sayde
he) keepe my commandements: assu
ring vs withall of his singular graces
and benefites of his holy spirit, & that
he woulde not onely teache vs, and be
our guide, but that he and his Father
woulde come and dwell in vs, and so

A. ij. make

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make our fraile bodyes, as it were, the Temple of the blessed Trynitie, And not only that he would make his dwelling place in vs, but also abyde with vs for euer, that we might by him enjoye eternal life. These sweete allurements should not onely moue the hart of Christians to pietie and godlinesse, but also cause vs to haue an earnest & carefull consideration of our soules health and not to neglect this time of grace wherein the long suffering of God doth mercifully call vs to repentance. But lamentable it is, and it would make any true Christian heart blæde to consider, that the most part of vs are not onely so carelesse and negligent, but so dul of hearing, and so heard hardened, as we take no heed of gentle speche, we be not mooued with sweete allurements, yea, we be so a slepe in securitie as no sounde or noyse of Gods mercie will wake vs out of our deadly slumber.

Wherefore see: mercie and mildenesse will not preuaile with our carelesse

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lesse mindes, seeing swēte and gentle
speeche wil not waken our sleepe and
suggish hearts, we must be contented
this daye to heare him make terrible
proclamation of his iustice, and to put
vs in minde of that dreadfull danger,
that we shal fal into, vnlesse we speede-
ly haue regard vnto our soules. VVhat
doth it auaille a man (saith he) if he win
the vvhole vvorlde and loose his owne
soule, for it shal come to passe that the
sonne of man &c. The somme of Chri-
stes speeche is this. The sonne of man
assuredlie shall come vvith mightye
povver to iudge the vvorlde, and giue
to euerie man according to his deserts:
therfore it behoueth you to haue care
of your soules. This short argument
comprehendeth great and ample mat-
ter, of some part whereof I meane at
this time by Gods sufferance to speak,
and first of the Antecedent, and then of
the conclusion. First therefore I will
let you vnderstande that the daye of
iudgement shall be, and that speedely.
Secondly how and after what sort it

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shalbe.

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shalbe. And then wil I adde the conclusion, how we shoulde haue care of our soules and prepare our selues for the comming of that day.

Matt. 16.

That there shalbe a iudgement, If there were no moze places in the whole scripture, this one might be sufficient, especially if we consider who it is that speaketh it, that is, Christ our Saviour, the Sonne of God and trueth it selfe. It shal come to passe (saith he) that the sonne of man shal come in the glorie of the Father with his Angels, and then shal he giue to euerie man according to his doings. But beside this testimonie the holy Ghost in sundry places of the Scripture beareth witnesse to the same. Nowv (saith S. Paul) God denounceth to al men in al places that they should repent, because he hath set a day vvherein he vvil by that mā, vvhome he hath appointed, iudge the vvorld in righteousnesse. And againe: vve al shall appeare before the iudgement seate of Christ that euerie man may yelde to God an accompt for him selfe.

Act. 17.

Rom. 14.

preached at Lincolne.

selfe. And to the **Cozinthians**: vve must
al appeare before the iudgement seate
of **Christ**, that euerie man maye re-
ceiue the vvorkes of his bodie accor-
ding to that he hath done, be it good
or badde.

2. Cor. 5.

Dan. 7.

Zach. 14

Mat. 25. 26.

Iohn. 5.

Apoc. 1.

2. Pet. 3.

1. Cor. 15.

But what should I stand in reko-
ning vp of manie testimonies seing the
holy **Scriptures** are ful of them? And
therefore the **Apostles of Christ**, & after
thē the holy **Fathers of the first Church**
haue layd it downe as a necessarie ar-
ticle of **Christian faith**, the denying or
doubting wherof must nedes subuert
al **Christian religion**, and make vs the
most miserable of al men.

Wherefore Christians that haue
feeble and wauering faith, in these mi-
serable and daungeraus dayes, must
seeke by all godly meanes to streng-
then their consciences herein. **Where-**
vnto this reason following must be
of great waight and importance with
al them that haue any sense of **God**.

The Prophetes of God many hun-
dred yeres befoze **Christ** came in flesh,
A. iiii. denoun-

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denounced vnto the worlde, that the true Sauour Chriſte Ieſus ſhould be ſent to worke the redemption of man- kynde, and deſcriueth his Conception, his Patiuitie, the place and maner of his birth, his ſtate and condition in the worlde, finally his death, his reſurrecti- on and aſcention. All which things we ſee haue vnfallibly come to paſſe many yeres ſince. Therefore thoſe things, that they haue prophesied of the laſt day, and of his comming to iudgemēt, muſt alſo proue as true, and as cer- teinly in due time come to paſſe. But happily many be ſo farre gon in hea- theniſhe infidelitie, that they beleue not the Scriptures, yea they will ſcoffe and ſcozne at this talke, and thinke it is no better thā a bug to feare babes withall. Yea and theſe happily ſhall be in no ſmall place and counte- nance in the worlde. For the worlde is ſo great with them, that they forget God altogether. Of theſe ſpeaketh S. Peter. There ſhall come (ſayth he) in the latter dayes ſcorners, vvalking af-
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ter their ovvn lust, and saying, vwhere
is the promise of his comming? For
since the fathers slept, all things contin-
ue a like from the beginning of the
creatiō. Who heareth not such voyces
spread cōmōly among the ioliest sort of
men in this woꝛlde, or if many doe not
heare the, who is it, y by the obstinate
contempt of Gods holy woꝛde, the dis-
dain of his messengers, and by the vn-
bꝛideled losenesse of mens liues, may
not iustly gather, that this opinion is
in the hearts of very many? But I wil
answere them as S. Peter in effect
doth immediately folowing, that is,
that heauen and earth doth so long re-
maine, because they are pꝛeserued by
the woꝛde of their almightie Creator
and maker, who as by his woꝛde he
made it of nothing, so, when he shall
appoint the time, it shall ende and pe-
rishe, for the same woꝛde, that had po-
wer to make the woꝛlde of nothing:
hath also like power, when it shall
seeme good, to dissolue it. For pꝛose here
of: the woꝛld continued from the first

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creation, vntill the generall deluge of Noah, being appointed by the determined decree of Gods holy prouidence that it should so do, and when the same almightie worde of God had sayd, that for sinne he would destroy the whole worlde with water, it was without stay perfourmed. Therefore seeing the same prouidence by his holy spirit hath sayde also that in the ende it shall be consumed with fire, the same worde shall as assuredly be verified. For heauen and earth shall perishe and passe away in vanitie, but the worde of God shall not perish, but that cuery iote thereof shal be perfourmed. But, as I haue sayd, these men make small account of Gods worde, I will therefore leaue Christians, and turne my selfe to Heathens and Paganes, for suche are these scorning and losse Epicures of whome S. Peter speaketh, although they hide themselves vnder the cloakes of Christians. I aske them therefore, whether they beleue there is a God or no? If they will say no:

For

Mat. 5.

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For the foolish hath saide in his heart,
there is no God : Then will I, will
them to beholde the whole world, and
the maruellous workmanship there
of. The Sunne, the Moone, the starres
and planets, with the wonderfull mo-
uing and course of the same, the earth,
the water, the ayre, and all the beauti-
full furniture thereof, beastes, trees,
plantes, foules, fyles, rayne, haile,
thunder, lightning, with the residue of
Gods marvellous workes in his crea-
tures, and the maner of growing, bree-
ding, and encreasing of the same, and
vndoubtedly the almightie power, the
exceeding wisdom and vnestimable
goodnesse that shall appeare in these
things, must needes conuince them in
their owne consciences that there is a
God, which in so exceeding and good-
ly maner hath framed them. Yea, if he
be worthy the name of a man, let him
selfe consider but the framing of a litle
babe in his mothers wombe, from seed
to skynne, sinews, veynes, arteries,
bones, flesh, lyfe and reasonable soule,
and

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and verie reason it selfe will tell him, that it is an everlasting power that doeth it. For the weighing thereof hath convinced the consciences of great learned Philosophers, that have strived to perswade them selves the contrary. Oh wil they say, these are done by course of nature.

Why, and what is that they call Nature? or what is it, that doeth directe that course? is it any thing else then the finger of God working in his creatures? Seneca an heathen Philosopher can witnesse so much. Seeing then there must needs be a God, let them reason thus with themselves. If there be a God, he must needs be a iust God, and the office of iustice is to rewarde them that be good, and to punish them that be euill. For this direction the same God by nature hath imprinted in vs. But in this lyfe, although God oftentimes shewe some notable examples of his iustice, in rewarding the good, and punishing the euill, yet most commonly the wicked doe prosper and flourish, as David

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in sundry places complayneth, and contrarywise the faythfull and godly are afflicted. In so much that **S. Paule** sayth, vvhich so euer vwill liue godly in Christ Iesu, shall be sure to suffer persecution, and therfore it is truely said, *Crux comes euangelij*, the crosse is the vsuall companion of the Gospell. Wea such is the miserie and trouble of good men in this woꝛlde that **Saint Paule** sayth, if there be not a resurrection of the deade, and another life after this, **Christians** are of all other most miserable. **Christ** him selfe in many places telleth his faythfull and blessed **Apostles**, and vnder their names all other true **Christians**, that they shoulde not in this woꝛlde be so sure of any thing as of affliction, trouble, and persecution. Wherefore it must needes folow as a most necessarie consequent, that after this life there must be a iudgement, in which men according to the vnfalible iustice of **God**, must receive as **Christ** sayth in this place, according to their doings, be it good or bad.

2. Tim. 3.

1. Cor. 15.

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bad.. This reason hath perswaded the most parte of y^e heathen Philosophers, that the soule of man is immortal, and receiueth after this life eyther reward or punishment. Yea, in perswasion hereof, some with their owne handes haue dispatched them selues out of this life, as it is writen of Cato Vticensis, and other: And a great number vpon the same hope of a better life after this, haue constantly contented death, and cherefully receiued the same. Being then heathen persones that neuer had the true knowledge of God, by the very leading of humane reason haue growne to an assured perswasion, that after this life there shuld be a iudgement for the rewarding of the godly, and punishing of the wicked: What a dreadfull infidelitic is it in Christians to seeme any thing to doubt of the same?

Being therefore it is by Gods holy worde, and by reason conuincd that there shall be a iudgement after this life, it remayneth that we as certainly

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vnderstand, that it shall come to passe
very shortly. And for pzoofe hereof let
vs first cal to minde the similitude and
bowed speeches, that the holy Ghost
vseth in the scriptures, to declare the
sodaine coming thereof.

Christ himselfe and S. Paule compa-
reth it to a thief that cometh sodain-
ly in the night, when the master and
family thinketh of no danger, but that
they may quietly take their rest. If the
housholder had knowvẽ (saith christ)
at vwhat houre the thiefe vvould haue
come, he vvoulde haue vvatched and
not suffered his house to haue ben bro-
ken vp. VVatch you therefore and be
ready, for the sonne of man vvil come
you knowve not at vwhat houre. S.
Paule resembleth the communge of
the last day not onely to the sodaine as-
sault of a thiefe in the night, but to the
thowes of a woman traueiling with
chylde. For this he saith: VVhen they
shal say vnto you peace, peace and all
is vell, then sodainly shall destructi-
on come vpon them as the panges of

Matt. 24.

a vvo-

A godly sermon.

a vvoman in trauaile, & they shall not scape it.

In which woꝝdes he noteth y quietnes & secure peace of confidence & good estate y men shal haue at the later day. Chꝛist Matt. 24. cōpareth it to a flashe of lightening comming from the East vnto the West, then which, you know nothing can be moze sodaine, foꝛ it is done in the twinkling of an eye. Therfoze, Dearly beloued, you must be assured that in a moment, yea, even in the twinkling of an eye, when you be in most securitie, the last day shall oppresse you. And therfoze no man is hable to assigne the day, the moneth oꝛ the yere, as some presumtuously haue taken vpon them. Foꝛ Chꝛist himselte saith, it is not knowen to the Angels of heauen, no noꝛ the sonne of man in that he is man: but to his Godheade nothing is vnknowne. The wisdome of God hath kept this secret from all men, thereby to stirre vp the faithfull alway to be in a readinesse. Foꝛ such is the frowardnesse of our coꝛrupt nature,

Act. 1.

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ture that if we vnderstand of any delaye, we abuse the patience and long sufferance of God to our owne further condemnation. We ought therfore so to frame our selues in al godlinesse as if euery day should be the last daye of the woꝝd, or at the least the last daye of our life.

And although the houre, day or yere of Christs last comming be to vs vnknewen, yet hath he giuen vs certeine tokens whereby we may assuredly know when it approacheth or draweth nigh. For thus he writeth: Learne a parable of the figge tree vwhen his branchie is yet tender, and the leaues sprong, ye know that sommer is nigh. So likewise vwhen ye shall see these thinges come to passe, be ye sure that it is nere euen at the doores. And truly, dearly beloued there is nothinge mentioned there by Christ to come before the last day, or by the holy Ghost in any other place of the Scriptures but it is euidently euen to the eye of al faithful people fulfilled, so that for a-

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Mat. 24.
Mar. 13.
Luke 19.

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Matt. 24.

Mar. 13.

Luke. 19.

ny thing that we know to the contra-
rie, we may loke for it even this yere,
even this moneth, euen this day, euen
this houre, and I beseeche almightie
God deeply to impresse this cogitati-
on into our hearts, that we may saye
with S. Hierome VVhether vve eate
or vvwhether vve drinke, or vvwhatsoe-
uer vve doe, vve may seeme to heare
this voyce of the Archangel continu-
ally souvning in our eares, *Surgite mor-
tui venite ad iudicium*. Arise ye dead
and come to iudgement. In the Gospel
Christ first noteth these signes and to-
kens that shall appeare befoze the
later day, in the sunne, the moone, the
starres and planets, in the ayre, in the
water, in the earth, in the Church, in
the state of principalities and king-
domes, in the life & behauour of mē,
which if I shoulde stande to rehearse
particularly, and for pzoofe adde the
testimonie of times and witnesse of
hystories in this latter age, an whole
day would not suffice for y declaration
thereof. Haue we not had within this
scw

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few yeres about an hundred eclypses
of the Sunne and of the Moone: haue
we not sene many Cometes and other
strange and wonderous fierie impres-
sions in the ayre? haue we not had
many horrible tempestes of winde,
rayne, hayle, snowe, thunder and ligh-
tening, to the great hurt of man and
beast: What shal I say of the great de-
luges of water, at Naples, at Rome,
in Germanie, in Flaunders, in Eng-
land: snowe hath fallen twentie Cu-
bites deepe, the Sea about Pontus
hath bene frosen to the thickenesse of
thirtie cubites, Earthquakes, in Ita-
lie diuers, in Greece, in Asia, in Bar-
barie, in Spaine, in England & many
other places. As for monstres both by
sea and by land, of men & of beasts, a
marueilous number: & a manie of
which are recorded and put in wyting
with the note of their times, places &
signes, and of these maner of figures
before spoken sundrie haue lighted
here with vs in this Realme, so that
we can not say but God forewarneth

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vs by the ~~as~~ deeply as he hath done a
his passion. But these things are pas-
sed away with slight consideration,
because they haue causes incident to
nature whereby they may be thought
to come. But christians ought not so
lightly to let slippe those signes and
fozwarnings which our mercifull
Lord and gracious Saviour the true-
est Prophet that euer was hath giuen
vs to stirre vp our faith and expectati-
on of his last comming, that our mai-
ster when he commeth sodainely may
not finde vs as lewde seruants slee-
ping in securitie, and contempt of God
and godlynesse, and so being taken be
cast into that place, where shalbe we-
ping and gnashing of teeth, for euer to
continue in y^e portion of hypocrites.
Who is ruler of that nature: and dis-
poser and governour of those seconde
causes, vnto which they attribut these
extraordinary euents: is it not our
Lord and God maker of heauen and
earth, who guydeth al things that be
done, not onely by nature, but such
also

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also as seeme to vs to fall by chaunce?
For if a sparrowe fall not, or a little
woorme of the earth creepe not, or a
rude Ass wandre not without his
certeine prouidence, much more ought
we to beleue that so strange thinges
as I haue spoken of before, are not
disposed by any other power to fall in
these or those dayes but by his onely,
to verifie the promises, threatnings
and forewarnings, that his sonne our
Saviour hath giuen vs of his last com-
ing to iudgement. By the like con-
tempt and misinterpzeting of those
signes and wonderous tokens that
God sent before the destruction of
Hierusalem, the stubbourne Iewes
by gods iust iudgment, hardened their
heartes, and soaded soorth themselves
with vaine hope untill the very daye
that the wraath of God in most dread-
ful maner did light vpon the, with the
vtter destruction of their citie and de-
solation of their people. There appea-
red a Comet and other fire impres-
sions, but they assigned the causes to
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nature as we doe. A man seuen yeres together neuer ceased crying, VVo be to Ierusalem, vvo be to Ierusalem, and they imputed it to madnesse.

The great bzaen gate of the temple which twentie men might scant open, beeing fast barred and locked, without handes sundrie times rushed open, and they saide it was a signe of Gods fauour and of great prosperitie to come vnto them, but in the end, as I haue said, they were surprised with most miserable desolation. Christians should beware by their folly. For surely I thinke that the ende of the people of the Iewes, and the destruction of their citie and Temple is a type and figure of the last day, and of those things that shall then happen in the Church, as I coulde moze largely declare if time would suffer me. But because this kinde of signes is so neglected with manie, and finde such shiftes in mans reason to auoid the signification of them, for the assured pzoofe of the approaching of the last daye, I will
rest

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rest onely vpon thre or foure places
of the worde of God, which shall bring
so euident testimonie thereof, as no
ma that hath anie sense of a true chri-
stian, and is not altogether caried a-
way with the loue of the worlde, and
lustes of the flesh can with safe consci-
ence denie it. The first is Daniel. To
whom when it pleased God in a visi-
on to declare that state of the worlde
that should be euen to the end thereof,
by the figure of the foure beastes, he
described y^e foure Empires, that should
sollow one the other befoze the ende.
The Babylonians by a lyon, whiche
should be destroyed and eaten v^y by
the Beare of the Persians, and that
consumed and wasted by the foure
Leopards of the Gretians, and that
rent and tozne, and trampled vnder
foot by the terrible monster of the Ro-
manes, after which there is no menti-
on made of any other Empire but one-
ly that litle horne, that grewe out of
the Romanes Empire to great might
and power, by which is ment the king.

+ speciall place
to proue the
last daye.

Dan. 7.

B. iiii. done

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dom of Antichrist that shall fight against the Saints of God in the latter end of the worlde. Which kingdome of Antichrist now this many yeares hath shewen it selfe in the power of the Turke and of the Pope. Now dearly beloued waigh these things. The Empire of the Babylonians continued not long after this vision, but was subdued by the Persians. The Empire of Persia continued. 231. yeares and was conquered by Alexander and the Gretians. The Gretian empire in Alexander and his successors deuided into foure kingdomes prospered about 300. yerres, and after great and longe warres was consumed by the Romanes which in growing & declining hath now continued aboue a thousand yerres and an halfe and is come euen to the last pinche, euen to the sette and toes mixed with brasse and claye as the same Daniel descriueth it Chap. 9. to note the weakenesse and small strength thereof in the ende. For who seeth not nowe y the empire is almost nothing,

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nothinge, and consisteth onely of
a fewe free Cityes in Germanye:
For all the residue, it hath left vnto
the worlde, as all men may see, the po-
wer of the Turke and of the Pope
which both haue risen, and continued
very neare about one time. For Ma-
homet in *Arabia*, and the Pope in
Rome beganne their vsurpation with-
in twelue yeres together. Nowe im-
mediately in the ende of the Romane
Empire and power of Antichrist, Da-
niell describeth the comming of Christ
to iudgment. And I beheld (sayth Da-
niell) vntill the thrones were set vp,
and the ancient of dayes did sit, and so
forth, in suche sort as you shall after
heare in the description of the laste
iudgement. Seeing therefore experi-
ence of times hath taught vs the
trueth in the former part of this pro-
phesie, touching the rising, succession,
and decaye of other kingdomes, we
must needes beleue, if we haue any
Christian fayth in vs, y^e the same spirit
of God will performe the like trueth
B. b. in

Dan. 7. 9

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in the residue, and that the ende of the worlde, and the last iudgement shall folowe vpon the decaye of the Roman Empire, and by the coming of our Sauour Christ, vtterly destroy and pull downe the power of Antichriste.

2. Thes. 2.

The seconde testimonie of the holy Scriptures, for the approaching of the last daye, in S. Paule to the Thessal. Let no man deceiue you, sayth he, by any meanes. For the Lorde shall not come, except there come a falling away first, and that the man of sinne be reuealed first, the sonne of perdition. What doth S. Paul meane thinke you by falling away? vndoubtedly a great and wonderfull revolting, and falling from the fayth of Christ.

Nowe call to your remembrance that within a meane number of yeres after Christs ascention, all the three partes of the worlde submitted themselves to the fayth of Christ, as the histories do euidently declare. All Asia, euen to the vttermost partes of the Indians.

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Indians. All Affrike, euen to the extreme borders of the Aethiopes. All Europe without exception of any part. Adde also the Iles about the mayne land, among which we of this Realme of England are. Conceiue wel in your mynde this general profession of Chriſtian ſayth, that then was ouer all the earth, and then biewe and conſider in your myndes, the ſtate of Chriſtianitie at this day, and vndoubtedly you ſhal perceiue a maruellous reuolting and falling from the ſayth of Chriſte, to haue bene nowe a good many yeres. The furthermoſt partes of Asia eaſtward, fallen againe eyther to heatheniſhe Idolatrie, or to ſuch ſuperſtition as doth not much differ from it. All the reſidue of Asia, together with a great part of Affrike, adde also no ſmall poztion of Europe vnder the Turke, reuolted to the wicked blaſphemie of Mahomet: ſo that the countries of the world that nowe profeſſe Chriſte, are not the tenth part of them that beſore time haue bene chriſtian. Yea and among

A godly sermon

Luke. 18.

mong them that pꝛofesse the chꝛistian religion in Europe, foꝛ the moꝛe part a number of yeres haue bene caried away with the superstition and idolatrie of the Antichꝛist of Rome. In so much that if Chꝛiste doe nowe come, in comparison of the multitude of miscreants, he shal find true that he spake in the Gospel: vwhen the sonne of man shall come, doest thou thinke he shall finde any fayth in the earth? Seing therfoꝛe we see now y general apostacy and reuolting from the fayth nowe in our time fallen out, the want whereof principally S. Paul accounteth in his time to be the staye of Chꝛistes coming, we must needes be perswaded that it can not be farre off.

As touching the latter part of S. Pauls woꝛdes to the Thessal. Of the reuealing of the man of sinne, the sonne of perdition, vwhich is an aduersarie and is exalted aboue all that is called God, so that he as God, sitteth in the Temple of God, shewing him selfe that he is a God; because the full
dis

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discourse for the prose of the comming
of this Antichriste would require a
long processe, and more then this time
would beare, for the tryall thereof,
call to your remembrance this brieve
note. That since the declination and
decay of the Romane Empire, for the
space of certeine hundred yeres, you
haue seene even in the church of God,
euen in Italy, euen in the seate royall
of the Empire of Rome, a certeine po-
wer, which vnder the pretence of ho-
lynesse, hath aduanced it selfe aboue al
kings and princes of the earth, that
hath claymed the full power of both
swozdes, and to that purpose hath shew-
ed it selfe in open procession, the one
day in his pontificall ornaments, and
the next in armour like a prince: that
hath also auaunted, that he hath al po-
wer immediately from God, and all
kings of the earth by mediation from
him: that hath put the same in practise
by deposing princes, & altring of titles
at his pleasure in Arragon, in Naples,
in Sicilie: in Englad, in Fraunce, in the
Empire

A godly sermon

Empire it selfe, and welnere in al places of Christendome : that hath had Emperours, Kings, and Princes to holde his bzidle, to goe at his stirrop, to kysse his fete, to stande at the gates of his citie whole dayes together barefooted, and coulde not haue grace to come to his pcesence, that hath driuen the noblest Prince in the earth, to put his head vnder his fete, and he in the meane time with outrageous blasphemie, caused this verse of the Psalter to be song : *Super aspidem & Basiliscum ambulabis, conculcabis Leonem & Draconem.* As if he should haue sayd, behold here is that proude Antichrist, that the Scriptures witnesseth, shoulde treade vnder his fete the most noble state of Emperours, & in the face of the world, apply vnto him selfe that verse which the Prophet ment of the sonne of God, and sauour of the worlde Christ Iesu. Call I say further to your remembrance, that you haue seene this power wewe him selfe as proudly towarde God, as he hath done to princes of the earth,

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earth, that he hath called hym selfe
the heade of the vniuersall church,
Chrisses Vicar in earth, that he hath
taken vpon him for money and bybrie,
to sell remission of sinnes, to dis-
pence with most horrible vices against
the lawe of God, to deliuer from hell,
to dismisse out of purgatorie, to com-
maunde the Angels of heauen, to al-
ter the ordinances and institutions of
Christ. That hath suffred his parasites
to proclaime that he hath a diuine po-
wer in him, aboue the nature of man,
that he can not erre, that he is another
God in earth, that he is neyther God
nor man, but a monster between both.
These properties I say cal to your co-
sideration, and compare them with the
discriptions of Antichrist, made by the
Prophets and Apostles, and then dout,
if you can, whether the man of sinne,
the sonne of perdition, be come into the
world or no, and consequently, whe-
ther the end of the world, and the com-
ming of the last dreadfull iudgement,
be euen at hand or no.

The

A godly sermon

The thirde testimonie is taken out of the words of Christ, Luke. 17. where he sayth, As it vvas in the dayes of Noe, so shall it be also in the daye of the sonne of man, they did eate and drinke, they married vviues and vvere married, euen vnto the day that Noe vvent into the Arke, &c. Likewise also as it vvas in the dayes of Loth, they did eate, they did drinke, they hought, they solde, they planted, they builded, vntill the same day that Loth vvent out of Sodome, and suddenly it rayned fire and brimstone from heauen and destroyed them. Euen thus shall it be in the day that the sonne of man shal be reuealed. &c. Why you will say vnto me it is no offence to eate, to drinke, to marry, to plante, to buy, to sell, to builde: and those things haue bene vsed in al ages. True it is that you say, neyther doth Christe this to reprove those things in them selues, but in those words he noteth the great securitie that was among men at those dayes, and the excess.

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cessiue delight that they had in these pleasures & ornaments of the world, reposing suche confidence in them, as though the world should for ever haue continued, and as if there had bene none other heauen to haue rested in but this. And in the trust hereof they neglect the preaching, warning & calling to repentance vled by Ioseph and Loth, euen vntill Gods wrath came vpon them: and euen in like maner doth Christ signifie that it should be in the ende of the worlde. And when I praye you was there, since the worlde was first made, so great securitie in sinne, such contempt of godlinesse, such confidence in worldly prosperite, suche feasting, banquetting, and daintie feeding, such gorgeousnesse in apparell, such sumptuousnesse in building, suche vnseasonable marrying, such planting, such building, such buying and purchasing, suche raking and scraping together of worldly pelfe, as if men did determine to abyde still vpon the face of the earth, or as if euerie
C. man

A godly sermon.

man did strue to passe other in riot & sensualitie, & whē they haue consumed them selues with monstrous excesse in all pleasure, then not contented with that they haue, by hooke or by crooke they pull from other, euen from the ministers of Chziste, euen from the church of God, euen from the prechers of the Gospell, and poore seruantes of God, which euen among the heathens haue alwayes had their honourable portion left vnto thē. Wherfoze howe they doe esteeme the true worshop of God in these days, men do shew, when they declare suche impietie towarde his ministers. And when they are re- proued for these enoymities, it is so farre off that they doe repent and amende, that they scoffe and ieste, they rayle and slander, they taunte and re- proue, as if they were at defiance with God and his messangers, or as if they had made a couenant with death and with hell, to be out of their danger. But when they say peace, peace, all is sure, then sodainly, as Paule sayth, shall destruction come vpon them, as

Ej. 28
15

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the Deluge did vpon the sonnes of me
in the dayes of Noe, and fire from hea-
uen vpon Sodom, in the time of Loth.
For euer befoze the horrible plagues
of God, obstinate securitie, and con-
tempt of Gods calling, hath gone be-
foze as a messenger, and shewed it self
in the lyfe of men.

The fourth testimonie of the spée-
dy comming of the last daye, is the
wordes of Sainte Paule. 2. Tim. 3.
Knovve you this (sayth he) that in the
latter dayes shall be perillous times,
for men shall be louers of them selues,
couetous, boasters, proude, blasphe-
mers, disobedient to parents, vnthank-
full, vngodly vvithout naturall affec-
tion, truce breakers, false accusers, ry-
otous, fierce, despisers of them that are
good, traitors, headie, high minded, lo-
uers of pleasures, more then louers
of God, hauing a fourme of godlines,
but denying the povver thereof.

Who would not thinke that Saint
Paule did in spirite, foresée the ma-
ners of this time, and these dayes
C.ij. into

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into which we are falne, and those wicked vices, wherewith the world is now ouerwhelmed. What state of men is there in which most of these vices doe not shew them selues, and that in such maner, as neuer in any age the like? what slacke and corrupt gouernment in Magistrates? what stubbournesse and disobedience in subiectes? what pryde and selfe liking in the riche and wealthy? what spite and enuie in the poore and beggerly? what loosenesse and wantounesse in youth, what couetousnesse and waywardnesse in age? what cockering and euill ensample of life in parentes? what vnnaturalnesse and vnkyndnesse in children? what headynesse and fiercenesse in maisters? what negligence and vnruth in seruantes? what craft, subtiltie, and deceyte, what counterfayting and dissymuling, what false and vniust dealing, almost in all men? Truth and sinceritie is banished, cousoning and falsshode is esteemed wisedom, and chistian simplicitie is counted peeuish follic. A man
would

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would in these dayes maruell to heare of that playne dealing that in old time hath bene. I haue hearde that the gyuing of a mans hande, should haue assured his heart, and tyed his sayth and trothe, but nowe all the bondes that mans wit can deuise, will scantly hold that whiche one couenanteth with another. If there were no other argument, but the ripenesse that sinne and wickednesse is nowe growen vnto, it should sufficiently proue that the glory of this world must shortly fall & decay.

There is an olde saying of much credite among the Iewes, and is called *dictum domus Elie*, the saying of the schole of Elias, and is attributed to the sonne of the widowe, which Elias raysed from death to lyfe. The summe of it is, that the worlde should remayne sixe thousande yeres, that is, two thousand befoze the law, two thousand vnder the lawe, and two thousand vnder Messiah. The first foure thousande we see by iust computation fulfilled befoze Chyiste, of the last two, one and more

C.iiij.

then

A godly sermon

then an halfe is passed, nowe if we call to our remembrance, that Christe him selfe hath promised that for his electe sake, because of the exceeding trouble, miserie, and wickednesse, the latter dayes should be shortned, we shall easily gather, that the world hath not many yerres to continue, and howe fewe we knowe not, for howe much or how litle he will abide them, we are uncerteine.

Nowe seeing the proofes be so euident, that the last day can not be farre of (for seeing the figge tree leaues be spreade, Sommer must needes be at hande) the nexte is (the more to moue our dull hearts) diligently to consider, howe and in what maner it shall be. The story thereof Christ briefly comprehendeth, Mat. 25. VVhen the sonne of man (sayth he) shall come in his glory, and all the holy Angels vvith him, then shall he sitte on the throne of his glory, and before him shall be gathered al nations, and he shal separate them one from another, as the shepheard

2^d p^{ar}
the maner of
the resurrection
to iudgement

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hearde deuideth his sheepe from the
goates, and he shall set the sheepe on
the right hande, but the goates on the
left, & so forth as there foloweth. Chri-
stes first comming was with al meeke-
nesse, lowlines & simplicitie, according
to y^e saying of the Prophet, Behold thy
king commeth to thee meeke, and sit-
teth vpon an Ass. **Zach. 9.** He came then to
saue sinners, and therefore he shewed
him selfe altogether in mercy and gen-
tlenesse, but his latter comming shall
be with great power, maiestie and
gloze, for then he commeth as a dread-
full Judge, to reward in iustice the vn-
repentant sinners, that contemned
his great mercies offered at his firste
comming. But let vs examine the ma-
ner of his comming somewhat more
particularly. After those signes and
tokens, that goe befoze his comming
(whereof I haue already spoken) there
be other also ioyned with the verie
time of his latter appearing. The sun
shall be darkened, the moone shall lose
her light, the starres shall fall from
C.iiij. heauen,

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heauen, and the povvers of heauen shall be moued, the earth shall burne, the firmament shall melt away, and the last trumpe shall blowe, and the voyce of the Archangell shal be heard, summoning as it were all people, and sounding in their eares, *Surgite mortui & venite ad iudicium*, arise you dead and come to iudgement, whiche voyce S. Hierome thought he hearde ever ringing in his eares. Then shall the sonne of mā appeare in the cloudes with great Maiestie as is sayde, and the dead shall rise, and they that be lyving, in the twynckling of an eye shall be changed, and carryed into the ayre to appeare befoze the Lorde, who cometh to iudge the worlde in ryghteousnesse.

Matt. 24. 25
26.

Mar. 13.

Luke. 19.

2. Thes. 1.

This maner of Chzist his comming beside his owne wordes in sundrie places of the Euangelistes, is witnessed by S. Paule. 2. Thes. 1. VVhen the Lord Iesus Christe shall be reuealed from heauen vvith the Angels of his povver in flaming fire rendring vengeance

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geance vnto them that knowe not
God, and that obey not the Gospel of
our Lord Iesus Christ. The very place
whence he shall be reuealed giueth a
great authoritie and maiestie vnto his
comming to iudgement from heauen,
saith S Paule, that is, from the seate
and habitation of the eternall and e-
uerliuing God, where is al power, wis-
dome and iustice. From thence, saith
he in another place, doe we looke for
our sauour, the Lorde Iesu. And the
Angell, to the Disciples at the ascen-
tion of Christ, VVhy stand you, saith
he, gasing vp into heauen, this same
Iesus vvhich is taken from you into
heauen shal so come euen as you haue
sene him goe into heauen.

Phi. 3.
Act. 1.

And therefore all christians in their
beliefe confesse that Christ is ascended
vp into heaue, from whence, say they,
he shall come to iudge the quicke and
the dead.

In the witnesse of the Apostle aboue
rehearsed the power and ende of his
comming is noted, vvith the Angels

C. v.

of

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Dan. 7.

of his povver, saith S. Paule, and to this end, That he may be reuenged on them that knowe not God, nor haue not beleued his Gospel. Which thing muste needes be most terrible to the wicked, as it is in the same place more precisely noted. But of all other the Prophet Daniel most gloriously describeth the maner of his conuning. I beheld (saith he) til the thrones vvere set vp, and the Auncient of dayes did sit, whose garment vvas vvhite as snow, and the haire of his heade like pure vwool, his throne vvas like fire, flame, and his vvheles as burning fire. There issued forth before him a fire streame, a thousand thousande ministred vnto him, and ten thousand stode before him, the iudgment was set and the bookes were opened, &c. First the Prophet sayth the Thrones vvere set vp, whereby it may appeare there be more Thrones then one, & that this Judge shal haue a great number of assistances to be as witnesses of his iustice against the wicked, and these shalbe the
num

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number of his saintes, as it is witnessed in sundrie places of the Scriptures. Verely verely I saye vnto you, saith Christ, That vwhen the sonne of man shal sit in the throne of his maiestie, you that haue folloved me in regeneration shal sit also vpon twelue seats iudgig the twelue tribes of Israel. This iudge is noted by Daniel to be. An olde man, vvith his haire as white as vvool, Therby to signifie the reuerence, wisdom and experience y is in him, & that he cā not let passe any thinge by ignorance, errour, or folly: his garmentes as white as snowe declare vnto vs his securitie, bpightnes and integritie in iudgement, not respecting any person nor being corrupted with fauour, hatred or money. The fire stream e y issueth forth befoze him, & the flaming throne that he sitteth in, signifie the dreadfull force and pearling strength of his iudgement which no creature is able to resist. As fire consumeth all things & is consumed of nothing, so doth the straight iudgement of God consume

Mat. 19.

A godly Sermon

sume all the wicked of the earth, for God, as the Scriptures saye, is a consuming fire.

Esay. 66.

And the Prophet Esay saith, The Lorde shall come in fire, and his chariot shall be like a vvhirle vvinde, that he may recompence his vengeaunce in his vvraeth and his indignation in a flame of fire. For the Lord shal iudge all fleshe with the fire and vvith his fvvorde. The assistance of an infinite number of saints and Angels set forth vnto vs the wonderfull maiestie and power of the sonne of God in iudgement, for if one Angell in one night were hable to destroye 185000. of the host of Senacherib, of what vnestimable power is he, which hath a thousand thousand, that is an infinite number of Angels and Archangels, of powers and principalities, and dominions attending on him at his commandement to execute what soever iudgement he shal appoint them: The Bookes that are laid open doe describe vnto vs the detection of al mens faultes, and the opening

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opening euen of their secret thoughts
and deedes. For the iustice of God hath
kept, as it were, a perfite register of al
things eue of our idle thoughts & words
so that our consciences shall be at that
day straightly burdened and charged
with them al.

Not muche differinge from these
wordes of the Prophet is that descrip-
tion of Chyistes comming whiche S.
John vseth in his Reuelation. And I
sawv heauen open and behold a white Apoca. 19
horse and he that sate vpon him vvas
called Faithful and true, and in righ-
teousnes he doth iudge and make bat-
taile, his eyes were as a flame of fire, &
on his head were many crownes, & he
had a name vwritten, that no man knew
but himselte. And he vvas cloathed in
a vesture dieped in bloud, & his name
is called the vvorde of God. And the
armies that vvere in heauen follov-
ed him vpon vvhite horses cloathed
vvith vvhite and pure raynes. In this
discription the white horse issuing out
of heauen is the pure and sincere doc-
trine

A godly sermon

trine of the Gospell sent from God in these latter dayes befoze the last appearing of Christ. For by þe preaching of the Gospell as by an horse or chariot Christ is caried. He that sitteth on this horse is Christ himselfe beeinge faithfull in all his promises and verie trueth it selfe, who commeth to iudge the world in righteousness and in battell by force of trueth to ouercome Antichrist and all his enemies. His eyes like flaming fire, declareth his wroth and vehement displeasure against the aduersaries of his trueth. He hath many crowns vpon his head, to declare that he is king of kings, and Lord of Lordes, that al power both in heauen and earth is giuen to him and that it is in his power with the crown of glorie to rewarde all his faithfull seruants that haue constantly fought vnder his banner against the deuil & Antichrist. His garment dieped in blood signifieth that the conquest of his enemies consisteth in his passion & shedding of his most precious blood, for thereby sinne was taken away,

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and the power of Satan ouerthrowen.

The armies of heauen following him on vvhite horses and apparelled in vvhite and pure reynes: Be the number of his saints and faithfull professors of his Gospel which in this vale of miserie haue constantly fought against the enemies of his trueth. The sword that issueth out of his mouth is the woorde of God, and principally that two edged sword of his sentence at the latter day, by which he shal pronounce on the one side, Goe ye blessed of my father & inherit the kingdome that hath bene prepared for you since the foundation of the vvorlde, and contrariwise vnto the wicked ones on the left hand, depart from me ye cursed into euerlasting fire vvhich is prepared for the deuil and his Angels.

By this discription of the last iudgement left vnto vs by the holy Ghoste in the scriptures of god we may know that at that day we shal not haue to do with a common & fraile man, but wth a most dreadfull Lord & terrible Judge, & know

A godly sermon

knoweth the verie secretes of mens heartes, and iudgeth according to perfitte righteousness: Whom (as Augustine saith) neither fauoure can peruert, noz mercie bend, noz money corrupt, noz satisfaction and repentance at that day can as wage.

Whose beautie and brightnesse is such, as darkeneth euen the starres of heauen, whose might is so great as it melteth mountaines and the whole frame of the worlde before him, whose wisdom is so perfect that by it the wisest of the worlde are intrapped in their owne craftinesse, whose puritie is so excellent, that in respect of it all things are vncleane, whose iustice is so exquisite, that the verie Angels are not able to abide that straight measure of it. Before this God I say, before this Judge shal the whole worlde at that day appeare, and yeelde a most straight accompt of all things that euer they haue done, spokē, or thought. Oh dearely beloued, let vs followe therefore the counsaile of that good father

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father Ephrem the Syzian, *Prepare-*
mus nos sine macula inueniri in terribili il-
lo Christi examine, &c. Let vs prepare
our selues that in that dreadfull exa-
mination of Chziste, we may be found
without spot. For then al our thoughts
wozdes and dedes, shall be repzoued
and conuincied of cozruption, yea our
idle talke, our lose and vncomefly ge-
stures, and all our smallest offences
shall be layde to our charge. Yea those
things wherein in this lyfe we did put
our greatest pleasure and glozy, shall
then be vnto vs our greatest grieve
and toymnt. Let vs therefore in time
repent, and befoze hande enter into a
straight account with our selfe, for as
the same father addeth, *omnia dura, &*
aspera & amara occurrent hijs qui pœni-
tentie tempus perdiderunt. All thinges
shall be harde, grieuous and vnplea-
sant to them that leese the time of their
repentance in this life. In that day,
sayth Bernarde, for the wicked to hide
them it shal be vnpossible, though they
desire the mountaines and rockes to
D. fall

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fall vpon them, and to appeare before the Judge, it shall be vntollerable. For in so great distresse their owne consciences shall torment them, and the secretes of their heart shall bere them, while their owne heartes shall force them to be their owne accusers, and with trembling spirits they shal stand, looking for that moste grievous and dreadfull sentence, Goe you cursed into euerlasting fire. If there be any so obstinat, wicked, and forlorne in sinne, as he trembleth not at the cogitation of these things: Let him imagine that whiche shall be most certainly true, that he heareth that hydeous sounde of the last trumpe and voyce of the Archangell, summoning all fleshe to the iudgement seate of God, that he seeth the heauens melting with fire, and the whole world burning about him, that aboue him he seeth the sonne of God, comming with the glorious armie of his Saintes and Angels, that before him he seeth layde open the booke of all his wicked thoughtes, wordes, and
deedes,

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Deedes, that within him he feeleth the
wozme of his conscience gnawing
with perpetual torment, that beneath
him he seeth hell mouth readie to swal-
lowe him, that he seeth in euery quar-
ter the Angels of God gathering toge-
ther his electe, and reiecting him as a
wicked reprobate, that on his right
and left hand he beholdeth cruel sendes
watching vpon the sentence of the
iudge, to carie him to that place where
shal be perpetual flame without quen-
ching, weeping and gnashing of teeth
without ending, darkenesse without
light, grieve without ease, sorow with-
out comfort, where death shal be wi-
shed for and neuer obtained, where
shal be nothing but lothsomnesse, hor-
ror, stench, and that of all other shal be
moste grievous, endlesse sense of the
wzath of that God and iudge, before
whom he standeth.

This maner of iudgement is, as
you see, most terrible, the speedie ap-
proching thereof is verie certeine, the
signes and tokens can not deceiue vs,

D. ii.

they

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they are uttered by the Prophete of
God, by the Apostles of Christe, by
Christe our Sauour, by the spirite of
God, by trueth it selfe that can not lye,
we therefore may be well assured, see-
ing al things to be perfozmed, that the
yere of our account is nigh, that that
dreadfull Judge is comming, that the
day of Gods wrath is at hande, and
euen in our neckes we know not how
soone. Therefore I most heartily pray
you, and in the feare of God and loue
of your selues, desire you speedily to
cast away the care of the woꝛlde, the
loue of the fleshe, the delight of sensuall
pleasure and iolytie, whiche holdeth
your myndes in suche wicked and de-
testable securitie. Set before your eies
the image of his comming in such Ma-
iestie and terroz, thinke you heare con-
tinually the voyce of the Archangell
sounding in your eares. If feare of pu-
nishment may driue you to it, he is a
seuere Judge : If assurance of rewarde
may encourage you, he is a bountifull
Lord : If hope of forgiuenesse, before
hand

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hand asked, may comfort you, he is a mercifull Sauour. Delay not therefore, nor lose not this time of repentance.

Seeing then it is most certain there shall be a general iudgement, and that the time thereof must needs be verye nighe, and that befoze a Judge of so great Maiestie, and the examination and account so straight, to al them that shall neglect the time of their repentance: It behoueth all that haue any sense of God, to be carefull for their soules, and to prepare them selues for the coming of that dreadfull daye. Dure preparance consisteth in these three things, whereof Christe him selfe warneth vs, Mar. 13. *Cauete, Vigilate, orate.* Beware, watch, pray.

The first is a caueat or a thing to take heede of, for feare of that danger that may come thereby. And what it is Christ had shewen a litle befoze. False Christes (sayth he) and false Prophetes shall ryse, and shall shewe signes and vvonders to deceiue, if it vvere possi-

D.iii.

ble

*S. ph.
howe we
ought to pray
consisteth in
3 dayes of iudg*

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Matt. 7.

ble, even the verie elect. *Sed caute*, but take heede, beholde, I haue shewen you all things before. This is that we muste beware of in these latter dayes. Of the like Christ putteth vs in mynd, when he sayth in another place: Beware of false Prophetes vvhich come vnto you in sheepes cloathing, but inwardly they are rauening yvoulfes. There can no more mischief and danger come to the people of God, then by false and coꝛrupt doctrine, for without true sayth and religion, no holynesse of lyfe, seeme it to the woꝛlde neuer so glorious, can be acceptable in the sight of God. Among these false teachers principally we haue to take heede of the Papist, and of those sheepe skinnes wherewith he wꝛappeth him selfe, least we be deceiued by them, let vs lift vp his goodly apparell, and we shall see vnderneath, the panche of a greedie woulfe, and the clawes of a cruell Lyon. Bee not abashed then nor astonished, when you heare the goodly names of the Catholike Church, the great mul-

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multitude of suche as be of their opini-
on, the long continuance of many
yeres. For if these had ben good grounds
of mens consciences, they might well
haue serued for the Iewes and false
teachers, against the true Prophets of
God in olde time, and after for Annas
and Cayphas, against Christ him selfe
and his Apostles. For where were the
Prophetes slaine? where was Christe
put to death? where were the Apostles
persecuted and kylled? was it not in
Ierusalem the citie of God? was it not
among the Iewes the chosen people,
and in dede, the churche of God? had
not they among them the lawe of God
and his ordinaunces? did not they crye
against Ieremie, the Temple of God,
the Temple of God is with vs, we
haue the couenant that God made to
our forefathers, euen as now the pa-
pistes doe alledge that the Church of
God, the Church of God is with the,
they can not erre, they haue the pro-
mises of Christ, that his Spirit should
neuer faile them, The false Prophets

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had

A godly Sermon

had a thousand, for one that did follow
the true Prophetes. Yea, Elias thou-
ght that he had bene left alone. The
Scribes and Pharises in the ende had
a great number, and in deede a gene-
rall consent in comparison of that litle
number and small flocke that followed
Christe and his Apostles. Therefore
take heede of these things, y you be not
miscaried by them, they are but lambe
skinneres, wherein the wolfe of Rome
hydeth him selfe to deceiue thee. Remē-
ber that all which say they haue Abza-
ham to their father, are not by and by
the true seede of Abzahan. Remember
that the Scribes and Pharises some-
time sit in Moyses chayre, and beare the
countenance of the lawe of God. Re-
member that Saint Paul telleth thee
and doth giue thee warning, that the
sonne of perdition, Antichrist him self
shoulde in the latter dayes sit in the
Temple, that is, the Church of God.
Remember that the same Paule tel-
leth for certeintie, that in the latter
dayes should come certeine teaching,
the

1. Tim. 4.

preached at Lincolne.

the doctrine of deuils, hauinge their consciences marked with an hot iron, forbidding to marrie and to eate such meats as God hath prepared to be receiued vvith thankesgiuing.

Consider whether the Pope hath forbidden Priests to marrie, and denounced it a grieuous sinne if men doe eate flesh vpon certeine dayes, and then gather whether they be the Church of Christ, or vnder that colour in deed the Synagogue of Antichrist. Wh say they the doctrine of the Gospel now taught is a new doctrine neuer heard of in y Church befoze these late yeres. This is not a sheepe skinne (good people) but it is a venimous tuske of a poysonous Boze with blasphemous lying, stricken into the Gospel of Christe thereby to wounde it, and make it hatefull. But the Gospel that we teache is the same Gospel that was first from the beginning by the Spirit of God reueiled to the Patriarkes, and Prophets, and after spzed into the worlde by Christ himselfe and his Apostles. So that our

D. v. doe

A godly sermon

doctrine is as auncient as the Prophets, as Christ himselfe, as his Apostles, yea, as the worlde is auncient.

For it proceeded from God himselfe at the beginning, when he spake to the Serpent and sayd, That the seed of the woman should breake the head of the Serpent, That is, that the true Messiah should come of the seede of the woman, and destroy the kingdome of Sinne and Satan. This Gospell was renewed vnto Abraham, and confirmed with the seale of circumcision. When he said, In thy seede all the nations of the earth shalbe blessed, &c. This Gospell was preached by Father Jacob, in his death bedde saying, This scepter shal not depart from Iuda, &c. Vntill Silo come & he shal be the expectatiō of the Gentiles. This Gospel preached Moses also, The Lord thy God (saith he) to the children of Israel, shall rayse vp to thee a Prophet out of thine own people, and from among thy brethren and him shalt thou heare. This Gospel was renewed by God himselfe vnto David

Gen. 49.

Deut. 18.

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Dauid most evidently, and afterward by al the Prophets, Esaie, Ieremie, Ezechiel, Daniel, and al the residue. So that our doctrine and the Gospel that we preache (as I haue said) is as auncient as the Apostles, as the Prophets and Patriarkes, as the worlde it selfe is auncient.

For our Gospel is none other but this, that we haue remission of sinnes, and are reconcyled to the fauoure of God onely by Christ and by his death, that he onely is the mediator and intercessour betwene God and vs. That he onely is propitiation and full sacrifice for our sinnes; that by him onely we be made the children of God, and heires of eternal lyfe. All doctrines agreeing with this we receiue, all doctrines repugnant to this we reiecte & say with S. Ambrose, *Quaecunque Christus non docuit iure damnamus*: What soeuer Christ hath not taught we iustly and worthily condemne. Therefore doe we iustly condemne the most part of the papistical doctrine as newe and phan

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phantastical, because it doth not agrée with this auncient Gospell of Christ vttered from the beginning by God himselfe, but resteth vpon the obseruation of mens traditions, and vnwriten verities, deuised within the space of a fewe hundred yeres vtterly against and beside the worde of God.

Satan in these latter dayes to worke suspicion to the doctrine of the Gospel at this time by Gods great goodnesse renewed, hath raised also manie other peruerse and wicked teachers, as the Arrians denying the deitie of Christ. The Anabaptistes, beside manie other errorrs impzoouinge the grace and strength of baptism in infants. The Libertines dissoluing all true confession of faith and practise of godly life. The familiars of loue in whome Satan turneth himselfe into an Angel of light, and vnder pretence of holy life bzingeth in most pernitiuous errorrs and heresies. Wherefore, I saye vnto you of al these, beware, and take heede that you be not seduced, and settle
your

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your consciences vpon that sure foundation and stronge rocke of Chzistes Gospell whereof befoze I haue tolde you.

The next parte of our preparance is, *Vigilate*, which precept Chzist, often and in sundrie places repeateth. S. Peter also *Sobrii estote & vigilate*, Be sober and vvatche, and S. Paule, vvatch and be stronge in faith, & to the Thes. Let vs vvatch and be sober. To watch is to be carefull and diligent, vtterly contrarie to that securitie and carelessse wretchednesse wherewith the worlde at this daye is ouerwhelmed, & drowned as it were in the delights and lustes of worldly pleasures. We are willed therefore to cast away this sinfull securitie, and to haue an earnest care of our selues. Well saith Chzisoft. *Decet nos esse sobrios & vigiles &c.* It becommeth vs to be sober and vvatchful and to haue a perpetual and continuall care of our soules. For it is the part of a Christian alvvay to stand in battaile against the lustes of the fleshe,

Mat. 24. 25.

Mat. 13.

Luk. 12. 27.

1. Pet. 5.

1. Cor. 16.

1. Thes. 5.

in Gen. c. 2.

A godly sermon

flesh, and that the louers & preachers of our Lord and master should alway ring in our cares. And againe, *Omnes vos vigilare & sobrios esse oportet, &c.* It behoueth you al to vwatche and be sober and neuer to sleepe in securitie. Because there is no set time vwhen our enemye vvil assault vs. Therefore let vs alway be vwatchful, let vs alwaye be carefull of our saluation and so vve shall neuer bee taken vpon the foudaine,

In Gen, ca.
6.

Luke. 13.

Christ our Sauour teacheth vs how we should watch and after what maner we should be in readinesse. Let your loynes be girded about you and your lights burning in your handes and ye your selues be like vnto men that vvaite for the comminge of their Lord, vwhen he vwill retorne from the vvedding, that vwhen he shall come and knocke they may open vnto him immediatly. Happy are those seruants vvhom, vwhen the Lord commeth, he shal find vvaking. In that he saith we must haue our loynes girded, he speaketh

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keth after the maner of the East countreyes where they vse long garments and when they goe any iourney, they girde themselves and trusse their garments about them that they may iourney moze hastely and readily. By this therfore we are taught that in this worlde and vale of miserie we are but as pilgrimes and wayfaring men, and as Paule saith, haue no citie nor place long to abide in, For our countrey & dwelling place is in heauen, whence we looke for our Lord and Sauour Christ Iesu. VVe be citizens of Heauen and of the housholde of God: Where we belieue assuredly for euer to dwel. We must therfore cast away the loue, the care, and y remembrance of this life, & dayly go on in our way to heauen there to enioy the heritage of that kingdome where Christ our Sauour after his resurrection and ascension hath taken possession to our behouse. For as he naturally, so we by adoption are heires of Eternall life. So long therfore as we be here going
on

A godly sermon

1. Cor. 7.

on our iourney we must remember
S. Paules counsaile, that is, That the
time of this life is short, and therefore
they vvhich haue vviues must be as if
they had none, and they that vveepe
as though they vvept not, and they
that laugh as though they laughed
not, and they that vse this vvorld as
though they vsed it not. Whereby it
is ment that we must vse the things
of this life onely of necessitie for the
time, and that neither aduersitie or
weeping, nor prosperitie and laughing
nor marriage, nor the pleasures and
possessions of this life, should so occu-
py our hearts, that they shoulde make
vs to forget our countrey and king-
dome vnto whiche we are passinge
thzough the wildernesse of this wicked
and sinful woꝛlde. Our Conuersation,
as Paule saith, should be in heauen,
& our whole or principall care shoulde
be vpon heavenly things, neither must
y immoderate loue of this woꝛlde cause
vs ouer greedely to loke back to the de-
lights & pleasures therof, as Lots wife
did

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did to Sodom, least as she was turned
to a Salt stone without sense, So the
iust iudgement of God doe cast vs of
as reprobates and turne vs into stony
hearts that shal haue no sense of God
and godlinesse, let vs therefore guide
our selues and go on constantly in our
purposed iourney. But vve must haue
light in our handes, that is, we must
haue the knowledg of Gods holy word
and our mindes must be diligently in-
structed therewith. For that is the
light that doth teache and instruct vs
and in deede truely directe vs which
way we shal take to heaue. Thy word
(saith David) Is a Lanterne vnto my
feete and a light vnto my steppes. By
the worde of God onely we are direc-
ted the true way. If we be guided by
the duskie light of mans reason, vn-
doutedly we shall wander out of the
way, and take some bye path that shal
lead vs to eternall perdition. This
light of Gods worde we may not ca-
rie in our mouthes, nor set on our
E. j. heads,

A godly sermon

Mat. 5.

heades, nor hange on our girdles, but we must carie it in our hands, that is, it must appeare in our liues and shew it selfe in our woꝝkes and doings according to that Chꝛist saith, Let your light so shine before men that they may see your good vvorkes and glorifie your father that is in heauen. And surely if we haue the right vse to fede the lampe it will vndoubtedly burne and with faire light shew it selfe, that is if through Gods good spirit woꝝking in vs by his holy woꝝde we come in a right and true faith in the promises of God, certainly it will shine in our life and with great brightnesse set foꝝth the gloꝛie of God. This oyle because the holy virgines lacked, & had not in readinesse, when the Loꝝde came suddenly in the night, the doꝛe of eternal life was shut against them, & they excluded vnto perpetuall darkenesse where is weeping and grashing of teeth. We ought therefore according to the direction of this true light euery man carefully to walke in his calling

Mat. 25.

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ling, and as good and diligent servants
with al obedience doing those things
that the Lorde hath appointed, as to
looke for his coming, because, as is
before declared, he wil come sodainly
at that houre that we thinke not, we
must be ready to open whensoever he
knocketh. He knocketh by the prea-
ching of his holy worde and calling to
repentance, he knocketh by signes and
tokens from heauen, he knocketh by
troubles and afflictions, he knocketh
by sicknesse, & lastly of al he knocketh
by death. Whensoever he knocketh to
come in, and dwel in our hearts, if we
open not it is dangerous, but if we o-
pen not when he knocketh lastly by
sicknesse and death, vndoubtedly he
then passeth from vs for euer, and lea-
ueth vs as the possession of Satan to
eternal fire prepared for him & his An-
gels. But it is exceeding perilus to defer
y opening of y gates of our hearts un-
til that y last pinch, for litle know we
whether God will suffer vs then to be
hable to open, seeing we haue so often

C.ij.

be

A godly sermon

befoze either negligently or stubburnly, and obblinatly refused to open whē he hath by al louing meanes tenderly and mercifully called and knocked to come in.

Our last preparation is to pray. *Vigilate, saith Chzist, & orate, VVatche* and pray least you enter into tentation. The worlde is flattering, the fleshe is fraile, the deuill readie and continually As a roaring lyon going about & seeking vvhom to deuoure. Seeing then our enemies be so strong and we so weake & feeble, it behoueth vs continually to cal for helpe where it is to be had, But euerie good thing, and euerie gracious gift commeth from aboue from the father of lightes. This father of lights is y eternal God y father of our Lorde Jesus Chzist, of this father therefore we must by most earnest and continual prayer desire assistance and the strength of his holy spirit to helpe vs that we be not caried away from the carefull cogitation of our ducties by the allurements of the deuill,

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deuil, the flesh, and the worlde. ¶ **¶** ¶
thely faith that good father and Mar-
tyr Ciprian: *Incumbamus gemitibus as-* Lib. 1. epi. 1.
fiduis, &c. Let vs be earnest vvith con-
tinual gronings and often prayers, for
those are the heauenly armour that
make vs to stand strongly & valiantly
to cōtinue, those are the spiritual wea-
pons that do defend & saue vs. And a-
gaine, Let vs aske & vve shal receiue,
and if there shal be any delay or tary- Lib. 4. epi.
ing, because vve haue grieuously of- 4.
fended, let vs knocke and the doore of
Gods mercifull goodnesse shalbe ope-
ned, especially if vve knocke at the
doore vvith prayers, groninges and
bitter teares vvherein also vve must
abide and continve. Let vs therfore
continually lifte vp the handes and
armes of our harts vnto God, as Mo-
ses did his armes in the battaile be-
twéene Israel and the Amalachites:
and then, in that strong battaile that
is within vs betwéene the spirit and
the fleshe vndoubtedly the spirit shall
vanquish & overcome, but if we faynt
C.iii. and

A godly sermon

and holde downe our handes, surely our enemies wil wax euery day stronger then other, and so at the last giue vs the ouerthrowe. Let vs not fainte therfore but praye continually vnto God, in the name of Christ Iesu our Lord. Thus if we doe as men wel prepared, we shal abyde, warily, watchefully, and constantly lookinge for the last comming of our good Lord and Christ to iudgement. And then he that commeth to the wicked as a dreadful and terrible iudge, shall come to vs as a bountifull Saniour and redeemer, as in whose merite and Passion we haue alway put our whole trust and confidence, though that daye be to the wicked so terrible as before I haue described, yet it shal be to vs the daye of our chiefest ioye and comfort, and therfore our Saniour Christ willeth vs when the signes of that daye be come, to lift vp our heades because, our redemption is at hand. For then we shal not onely be deliuered from all those afflictions, troubles & dangers which
in

Mar. 13.

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in the continuance of this fraile worlde
we haue suffered, but also we shall be
by him adiudged to the fruition and
enioying of that heritage whiche he
hath purchased for vs by his blood:
wherefore the greater that the maie-
stie of his comminge is, the greater
confirmation shall it be to our sayth.
For therein we shal both acknowledge
the trueth of his worde, who long be-
fore hath tolde vs it shoulde be so, and
also we shall euidently see, that he is
that mightie Lorde and God, that, ac-
cording to his promise, is able to per-
forme all that he hath sayde, and utter-
ly to vanquish, subdue, and treade vn-
der fote, all these powers, whatsoeuer
ye are enemies to his electe and chosen
flocke. The worlde they see destroyed
before them: death ended and consu-
med, sinne confounded, Satan and all
his powers euen at the last cast, and
looking presently to be throwen into
that lake of fire, that is prepared for
him and for his angels. ¶ The we haue
then nothing to feare, howe should we

C.iiii. not

A godly Sermon

not be in moste perfite ioy. All those things breed comfort to the godly, that cause terrour to other. Though the examination & account be verie streight, though Satan shall lay before vs the booke of our own consciences to accuse vs, we shal easily disburde our selues, by acknowledging the things, and by cōfessing that there is in our selues no iustice in confidence, when we dare that day stand in iudgement, and that oure whole trust and confidence, is in the innocent death of that immaculate Lambe, that dyed to take away the sinnes of the whole worlde: and for assurance thereof, we shall shewe acquittances of his most blessed promises, and vpon them with the hande of our fayth, lay sure hold. For he hath sayde, God sent not his sonne into the vvorlde to iudge the vvorlde, but that the vvorlde shoulde be saued by him. He that beleeueth in him is not iudged. And agayne. So God loued the vvorlde, that he gaue his only begotten sonne, that vvhoso euer doth beleue
on

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on him, should not perishe, but haue
lyfe euerlasting. And agayne, He that
heareth my vvorde, and beleeueth in
him that sent me, hath life euerlasting,
and commeth not into iudgement,
but passeth from death to life. And if
Satan shall lay any false thing vnto
vs, o: charge vs with the weaknesse of
our fayth : to oure vnostimable com-
fort, we shall see on our right hande as
it were the frutes of our faith, shew-
wed in christian charitie, which the
iudge him selfe shall not onely testi-
fie to be done, but acknowledge them
to be done vnto him selfe, by saying,
I vvas hungry, and ye gaue me to eate,
I vvas thirstie, and ye gaue me to
drinke, I vvas a stranger, and you in-
terteyned me, &c. So often as you did
one of these things to the smallest of
your brethren, I acknowvledge it to
be done vnto my selfe. And therefore
we shall ioyfully looke for that blessed
and comfortable sentence : Come ye
blessed of my father, and enter into
the kingdom that is prepared for you,
C. b. before

A godly sermon

before the beginning of the vvorlde,
there shall we still beholde, as Basile
sayth, the numbers of Angels, the as-
sembly of our first Fathers, the seates
of the Apostles, the thrones of the Pro-
phetes, the scepters of the Patriarkes,
the crownes of the Martyrs, the pray-
ses of the iust. Yea, there shall we pos-
sesse suche ioyes, as neyther eye hath
sene, noz eare hath hearde, noz tongue
can tell, noz penne is able to expresse,
vnto which endlesse ioyes, our Lord
and Saniour Christe bring vs,
to whome with God the
Father and the holie
Ghost be al ho-
nour. &c.

FINIS.

